MANKIND

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MANKIND'S EDITORIAL POLICY

AMONG the objects for which our Society is established are the promotion of the study of anthropology in all its branches and the furtherance of knowledge concerning the aborigines of Australia and Tasmania and the native peoples of the Pacific. A potent factor in the realization of such objects is the publication of a journal.

In publishing MANKIND we have to fulfil two main aims. As a band of people interested in the present and past development of human institutions we wish, in the first place, to make our contribution to the common store of anthropological knowledge and, secondly, to share in that common store of knowledge.

In order to achieve the first object, our Journal will henceforth only publish original articles of scientific value. There are a number of men in Australia capable of writing with authority on the archæology, material culture, physical nature and social structure of man, and it is hoped that this Journal will provide these people with an outlet for their scientific knowledge. In addition to original articles, we shall also publish a résumé of the lectures delivered before our Society. As all of these lectures are by people who have fresh facts to present, we are therefore certain of maintaining the standard set out above and providing our readers with first-class scientific data.

Our second aim is to share in the anthropological discoveries made elsewhere by other workers in our science. We shall do this by means of brief reviews of the latest anthropological literature. These will direct the reader to the original sources of information, and give him positive help in his reading and selection of library material.

Correspondence is invited, but only on matters of anthropological interest. It is not proposed to open the columns of the Journal for a discussion of matters of purely parochial interest.

The aim of the Editorial Committee recently appointed by Council is to widen the scope of MANKIND and to make it a journal truly representative of anthropology in Australia. It is hoped that with the publication of this issue MANKIND will take its place among other scientific journals as a valued source of first-hand ethnological data as well as an interesting record of the progress of man.

THE EDITOR.

ORIGINAL ARTICLES

Tasmania: Ethnology. **Dunbabin.**

Men Who Vanished: Sidelights on the Lost Tasmanian Race. *By Thomas Dunbabin, M.A.*

(Continued from previous issue.)

No doubt they made the voyage only in the summer and in fine weather. But to make it at all they needed to be fairly good seamen and fairly good weather prophets. It has been suggested that perhaps they left their canoes on the flat rocks at the foot of the Pillar cliffs, often haunted by seals, and then swam across to the island. In that case they were fine swimmers, too. Yet Cook's men thought that they were afraid of getting wet. In any case, no such fear could have applied to the women, who were accustomed to dive for crayfish and shell fish, just as the women of Tierra del Fuego still do.

From 1798 onward the natives of the north-east coast were in touch with the sealers of the Straits Islands, who bartered with them for kangaroo skins, and bought or stole women from them. Official settlement began in the south of Tasmania in 1803 and at Port Dalrymple in the north in 1804.

The increasing pressure of the white men soon meant the break-up of the primitive life and culture of the natives. It must have meant, too, a change in their racial purity. We hear of half-castes soon after the establishment of the Port Dalrymple settlement. Judging by the analogies of other regions, it seems reasonable to suppose that there was a proportion of white blood in the native tribes who were removed from Tasmania in 1830 and the following years.

The position was complicated by the introduction of aborigines from the mainland of Australia. Some, like Mosquito, were transported for various offences. Some were imported as workers or to help in rounding up the Tasmanian natives, when it had been decided that the island was not large enough for the whites and for its original owners.

The Sydney blacks whom John Batman took to Victoria with him in 1835 are well known. But Batman had had these mainland natives with him for years before that. And others also brought natives from New South Wales.

The removal of the natives from Tasmania had several curious and unexpected results. Unlike Australia, Tasmania had no dingoes. But when the white men brought dogs to the island the natives took to these animals very readily. Soon every tribe of natives had its troop of mongrel dogs. When the natives had been removed the dogs ran wild in the bush, and increased till they were a serious danger to sheep. It was years before these wild dogs were exterminated.

Another was the growing up of scrub and trees over wide areas in the back country which the natives had kept more or less clear by burning the ground regularly. They did this to make it easier to hunt the kangaroos, wallaby and other game, and also, no doubt, to provide more food for the wild animals on which they lived, just as the sheep farmer burns the same kind of country today to make more feed for the sheep.

It is probable that a great deal more evidence about the Tasmanians is still to be found in Tasmania. It is not too late even today to collect the accounts handed down, often by oral tradition, from men who actually knew the aborigines in their wild state when they had been comparatively little affected by contact with the outside world. A careful examination of old letters, diaries and other manuscripts might also yield something.

And then there is the evidence to be secured from a more complete study of the material relics of the Tasmanians. Even now there are probably many new articles of value to be discovered. It was lately reported that a native canoe had been found in the mud near Port Cygnet.

What are apparently relics of " hut circles " on the northern part of the West Coast seem out of accord with the conventional views of the culture of the Tasmanians. So does the reported discovery in the same region of a stone with a hole bored in it, apparently by human action. It may be that field work in the island will eventually give us a very different picture from that generally accepted. THOMAS DUNBABIN.

Australia: Ethnology. **Aiston.**

The Desert Aborigines.[1] *By George Aiston.*

Before the advent of white men, the Central Australian desert tribes were made up of small parties who stayed together because of family ties. All the natives belonging to these tribes looked upon the place where their ancestral *moora* was kept as their home, and from time to time returned to it. During their youth and middle age the visits home were fairly frequent, but as they got older the times between visits lengthened until they eventually ceased to make any visits home at all.

Every tribe had three or four of these sacred places, and it was quite possible to belong to a certain tribe and yet to be antagonistic to others who belonged to the same tribe but to a different *moora*. The difference even went so far that each would have a language differing so much as to be hardly intelligible to people of an adjoining *moora*.

The oldest man of each moiety usually stayed at the home place. He would be cared for by his wife and his son's wives and he would rule by virtue of the magical knowledge that he had accumulated during the years. His second in command was usually a man who was known to be a magic worker, and there was mutual respect and fear between the two. If the old man (*pinnaru*) was weak, the *koonki* or medicine man had things very much his own way, and the only way the *pinnaru* could keep him in hand was by refusing to tell where the precious cylindro-conical stones which were the insignia of the *moora* were kept. Without these stones no one could ever succeed to headship. The *koonki* very often was a friend of the headman, and would work in and share the profit with the *pinnaru*, and it very often happened that the *koonki* would be the only one who knew where the sacred *moora* was buried. It was then a matter for the *koonki* to decide whether it would pay him better to find the *moora* by magic and give it to its rightful owner, or to keep it himself and bluff the tribe with it. No matter who held the *moora*, he was the only one who could influence it for either the good or the evil of the tribe.

It is becoming the custom today to write of "The Great Dieri Confederation". There was never a Dieri confederation of tribes, and I very much doubt if there was ever a Dieri tribe. I have tried for years to find out the home places of the Dieri *moora*, and I always find they were either Yaurorka, Yantruwunta, Ngammanni or Wonkonguru. As a matter of fact Kopperamanna was the great trading centre for the tribes from Boulia to Parachilna, from the Macumba to the Darling, and a sort of Esperanto was evolved which could be understood wherever the influence of the trading centre extended. The Kopperamanna people never went north. They stayed rigidly south of the Cooper. They were deemed contemptible by the fighting tribes of the Diamantina and the upper reaches of the Cooper.

The fact that among these people women were provided for visitors, in accordance with the Pirranoora system under which any woman had the right to choose a lover from among the young men who were not in any of the prohibited classes for her, made it impossible to discover who the real father of a child might be, although the *tippa-malka*, or legal husband, always claimed them as his.

Although it was the general custom for women to be provided for visitors in any of the camps, the giving was done by the men, and not arranged by the women as among the Dieri. The casual giving of a *tippa-malka* wife to any one she wanted amused the fighting tribes, who would have dealt with their own women in rather a severe manner if they had even suggested it.

When the first missionaries came to these parts they came into contact with the Kopperamanna people, and they learnt the language from them. Later on, when the Warburton was discovered, they went on to Cowarie. They found that the trading

[1] This paper was read before Section F, Australian and New Zealand Association for the Advancement of Science, Melbourne, January, 1935. The writer is well known as the co-author of "Savage Life in Central Australia", Horne & Aiston, London, 1924.

language was also known there. They found the same at Lake Hope, and immediately jumped to the conclusion that both Cowarie and Lake Hope belonged to the great tribe which they had named Dieri. As a matter of fact Cowarie was the home place of the Cowarie *moora* and belonged to the Wonkonguru, and Lake Hope belonged to the Kadimookra *moora* of the Yaurorka tribe.

The printed language of the Dieri people is only an Esperanto used to make the Bible intelligible. There were so many things for which the blacks had no name, and so many things of which they had no conception, that it was an impossibility to convey the biblical story in the native language, so the missionaries made a language, then taught this language to the people. In the days before the coming of the white man the daily routine consisted almost wholly of hunting for food. If food was plentiful there was very little to do, and a lot of time was spent in visiting outlying camps. Some groups would go right out of the tribal district, and would either found a new tribal group, which would gradually evolve a new language, or would be absorbed in the tribe to which they had attached themselves. They wandered over thousands of miles, and there seemed to be a link of relationship between tribes who were hundreds of miles apart.

I lived in the Tarcoola district from 1903 until 1906, and during that time I saw dozens of Kokatha and Nalyara blacks travelling backwards and forwards to Anna Creek, on the Oodnadatta railway, and dozens of Macumba (Wonkonguru) tribesmen coming back through Tarcoola, *en route* to Fowler's Bay and the Gawler Ranges.

I went to Tumby Bay on the east side of Spencer's Gulf in 1906, and was claimed as a relation by an old black woman who told me that her son was my brother, at Tarcoola. This woman belonged to the tribe at Fowler's Bay, and her boy had been in my service at Tarcoola.

In 1912 I came to this country,[2] and to my astonishment I met dozens of tribesmen that I had known at Tarcoola, and some that I had known on the West Coast, nearly a thousand miles away. It seems to me that the tribes were related to one another in definite lines, and it is almost impossible to draw a dividing line between them. The one tribe merged into the other so gradually that it is impossible to say where one tribe stopped and the next started. The only tangible thing was the *moora*. If the *moora* belonged to a certain tribe, then the camp belonged to that tribe, even if seventy per cent. of the people belonged to other tribes.

It puzzled me for years to find a foreign *moora* deep in the heart of a country. No native could explain its presence there. It possibly represents the case of a man who had wandered away and had settled in a foreign district after he had got, by seniority, his family *moora* (the family *moora* was a lesser thing, and was not of so much importance as the tribal *moora*). He had remained so long unmolested that a new group had grown up and the family *moora* had developed into a tribal *moora* and so had obtained a place in the tribal pantheon.

The coming of the white man broke up the tribal organization. The young men got paid for their work and found protection from tribal punishment among the whites. They were given easy transport from place to place, and gradually all that were left in the camps were old people and children. The old people died of starvation because the hunters had gone away, and the birth-rate fell because the young men were away. To a people who had looked upon sex as a very necessary function of living the absence of the young men made the women an easy prey to the white men who were coming into the country, and half-caste babies began to appear. For a long while these babies were killed, because they were regarded as *kutji*, *i.e.* uncanny, but later on the mothers went to the white men and women for protection, and saved their babies. Then the Government passed an Act ordering all half-caste girls to be collected and sent in to the State Children's Department to be cared for and educated. The police officers in the various districts took the children from their mothers and sent them in to the various educational centres

[2] Evidently used in the sense of "tribal territory".—EDITOR.

set up. For years after that the babies were killed at birth. The mothers deemed that it was best to kill them straight away rather than get sore hearts at losing them later. Dozens of mothers died, as they usually travelled as far as they could away from the white man to have the baby, and the hardship of travelling and lack of attention just killed them off.

Today, in this district at any rate, the tribes are represented by a few full-blooded aborigines who are dominated and to a certain extent exploited by the more cunning and sophisticated half-castes. Most of them can read and write mission Dieri, and a few can read English. These latter buy any book that is written on the customs of the aborigines and make use of the knowledge so obtained to bluff the younger men into believing that they are learned in the secrets of tribal lore.

Today, initiation of the boys is just another method by which certain unscrupulous natives acquire wealth. The girls will have nothing to do with a boy unless he has gone through at least the first stage of initiation, so the boys save up until they can get enough to satisfy some of the self-appointed authorities who claim the right to perform the ceremony, and these authorities travel from camp to camp to initiate the boys.

The girls are sold to anyone who will buy them. Usually they follow the old tribal custom of selling her first to an old man. He then sells her to a younger, who in turn sells her to a younger, until at last some young man comes along and the girl and boy elope. There is no tribal authority to enforce their return, and perhaps it is the best thing.

One girl who is involved in a case of this sort just now has been sold, first by her mother's brother to a very old man, who then sold her to a half-caste. During this time she and a young white boy fell in love with each other. The boy was sent away and the half-caste sold her to another middle-aged half-caste. Yesterday her father came here in pursuit of her. She had cleared out with a young full-blooded aboriginal boy, and they have both vanished. The girl is only about fifteen years of age.

The half-caste problem is a difficult one. On the one hand we have the young aboriginal woman, who has no idea that the performance of the sexual act is anything but a very commonplace natural function, and no teaching will convince her otherwise. She is not necessarily immoral. Directly she gets old enough to have a baby she devotes the whole of her energy to that end and, for many reasons, she would rather have a half-caste baby. One reason is that the father will give her all sorts of things that will enable her to fit up her baby in the same manner as the few white babies are fitted. Another reason is that, later on a young black boy would be taken by some white man and would probably go right out of her life—at any rate he would be away for years—and when he came back he would be penniless. On the other hand the half-caste baby will receive care and attention ; will probably be more or less educated, and will attain to some degree of rank, such as head drover or head stockman, and his mother will share in his privileges and profits. The fact that she has had a half-caste baby is rather to her advantage if she ever marries an aboriginal, because then her husband will share with her in whatever bounties she receives from her half-caste son.

If the baby happens to be a girl it will most probably be married to some half-caste head stockman, and this will again be to the advantage of the mother.

A few half-caste girls do marry full-bloods, and in some cases their marriages are a success, but the marriage of a full-blooded girl to a half-caste man means trouble sooner or later. The man is usually jealous and suspicious, and the girl, with her careless morality, drives the husband to the limit of his temper. It almost invariably ends in the girl going back to the tribe. The man gets a half-caste girl and they both settle down, quite contented.

Some of the half-castes, both men and women, are splendid characters. I could quote half a dozen who would compare, in general intelligence, with any group of average white people. The inherent sense of humour, which is such an important part in the psychology of the full-blood, seems to enable them to get through the trials of life a lot easier than the full-blooded white man or woman.

It must be always remembered and emphasized that the half-caste does not feel shame at being a half-caste, nor does the mother feel any shame at having a half-caste baby. To the mother it is rather a badge of honour in that it shows that she was able to interest at least one white man.

I really think, after seeing generation after generation grow up, that there is very little that can be done for the half-caste. Those who have any ability at all get on, the others fail, but even in failure they seem happier in the free life of the camp than in the boarded-out comfort of the mission station.

I have pitied the condition of many of the little half-caste girls whom I have known in adoption in white families. They are brought up amidst every comfort, but without any freedom, and sooner or later the inevitable baby arrives and they are turned out into the camp to fend for themselves. They are then absolutely helpless, and have to get a living the best way they can. It always seems so pitiful to me to see girls that I have known as clean house-servants living in dirty camps ignorant of how to keep themselves clean and half starved because they had never learnt how to find food for themselves. Sooner or later each case adjusts itself. The girl marries someone, and her man teaches her what she would have learnt as a child if she had been left with her mother. But just visualize a young white woman being suddenly cut off from all of the benefits of civilization and being thrown on her own resources even in a fertile country!

G. AISTON.

Australia: Material Culture. **Enright.**

Distribution of Merewether Chert. *By W. J. Enright, B.A.*

The local stone of which the aborigines of Newcastle, who were a horde of the Worimi, made most use was the Merewether chert, which is associated with the Newcastle or upper coal measures. When the last Science Congress met at Sydney, Dr. G. D. Osborne, of the Geology Department, Sydney University, informed me that a party of geologists found a fragment of it at Narrabeen. Prior to that I had found it at Anna Bay, a little to the south of Port Stephens, and at the Gibbers or Dark Point, about ten miles to the north of that point. It has therefore passed from the territory of one tribe to that of another, and through the hunting grounds of several hordes. I doubt whether this can be accepted as evidence of the existence of a native trade route in these parts. Personally I prefer to regard it as evidence of the gift days which were observed after the conclusion of initiation ceremonies.

W. J. ENRIGHT.

Australia: Material Culture. **Enright.**

An Aboriginal Fish Trap. *By W. J. Enright, B.A.*

At the end of January last I spent a short holiday on Broughton Island, situated about twelve miles north of Port Stephens and two and a quarter miles east of Dark Point on the mainland. The island, which is one of a group comprising about five hundred and forty acres in extent, contains about three hundred and fifty acres. It is thickly grassed and devoid of timber, and rises at East Head to a height of about three hundred feet. Practically the whole island is of limestone covered with a mixture of drift sand, leaf mould, and decomposed limestone. The western end is a favourite breeding ground of the Mutton-bird. Towards the southern end of Coal Shaft Beach is a rocky floor, covered at high tide. On this there is a line of stones arranged in horse-shoe shape, with the toe facing the sea, and in that there is a small opening within which is a similar shaped but smaller structure. The sole inhabitant of the island has only been there twenty-five years, during which time it has not been visited by the aboriginals. I learnt, however, from old residents of the mainland, that the natives had visited it, and as Dark Point shows evidence of having been used by them as a camping ground I do not hesitate to accept their statements.

The natives would not be induced by the fishing, excellent though it is, to visit the island, as the Myall Lakes teem with excellent fish and, in addition, there would be no marsupials on the island to tempt them to make the crossing. However, the Mutton-

birds, which do not breed on the mainland, would certainly have attracted them, and whilst there they may have added to the menu by fishing. The probabilities are, then, that the arrangement of stones is a fish trap. It would certainly serve that purpose.

The Brewarrina fish traps are the best known, and possibly the finest structures of their kind built by our aboriginals, and for that reason have lasted to our own time. I was informed, however, by Mr. Thos. Callaghan, a life-long resident of this district, that the natives had constructed fish traps in the creek near his father's (John Callaghan's) grant in the parish of Maitland, and through that the stream acquired the name of Fishery Creek, which it bears to this day. W. J. ENRIGHT.

Australia: Ethno-Botany. **MacPherson.**

More Aboriginal Fish Poisons. *By J. MacPherson, M.A., B.Sc., M.B., Ch.M.*

The constituents of vegetable tissues which might prove useful as fish poisons are probably, in the main, alkaloids and glucosides (including saponins). In each of these classes many compounds are highly toxic. The toxic saponins are commonly termed sapotoxins. In some instances, however, tannic acid (tannin) seems to be the responsible factor. In the human species tannin, apart from causing gastro-intestinal disturbance, is not toxic. Locally applied, it coagulates and precipitates albumins and other proteins. When taken internally it is converted into innocuous compounds. It would almost seem that fish may display an idiosyncrasy to tannin which, in their case, may be decidedly toxic. Animals are not all alike in their reactions to different drugs: The domestic fowl is remarkably resistant to strychnine, and can consume large quantities with impunity. The rabbit tolerates large amounts of atropine. The European hedgehog may take with impunity large doses of many very potent poisons. In general it can be said that some species of animals are unharmed by doses of drugs which would cause death in other animals of the same size. It is accordingly impossible to determine the fatal dose of any drug on an animal by experimenting on others of a different, although nearly related species. Some reputed fish poisons have formed the basis of experiments on laboratory animals, and have been found nearly or quite inert. Such results, however, are not conclusive as regards fish. The only certain method of ascertaining whether or not a certain product is toxic for fish is to experiment on fish. We shall see later that certain fish poisons have produced little or no effect on laboratory animals.

FAMILY SOLANACEÆ.

Pituri.—In my previous article mention was made of Pituri (*Duboisia hopwoodii* F. v. M.) as a fish and emu poison. In the light of recent investigations by Professors Burton Cleland and T. Harvey Johnston (of Adelaide) this part must be rewritten.[1] It has always been a matter for speculation why *D. hopwoodii* should contain nicotine and thus differ so widely from its congeners. It would seem now that, in the making of Pituri, *D. hopwoodii* is often mixed with the leaves of a native species of Nicotiana, probably *gossei*. It is this species and not *D. hopwoodii* which is called by some aboriginal tribes " ingulba " or " engulba ". On the Finke River the blacks used it as a narcotic. The classification of the indigenous Nicotianas is badly in need of revision and final determination. All contain nicotine and have poisonous possibilities. So, perhaps one or other species is incorporated in the fish and emu poison of the central parts of Australia.

In a display case in the Australian Museum are shown several fish poisons to which I take the liberty of referring. They are as follow :

FAMILY MENISPERMACEÆ.

Stephania hernandiæfolia Walp., from Nerang, south coast of Queensland. Native name, " Njannum ". In laboratory tests infusions of this plant were certain, but comparatively slow.

[1] See " History of the Aboriginal Narcotic, Pituri ", by Johnston and Cleland, *Oceania*, IV, 202-223, 268-289.

FAMILY LEGUMINOSÆ.

Acacia salicina Lindl., "Cooba". Probably this is the "willow" referred to in Hovell's field note-book during the overland expedition of Hume and himself to Port Phillip. Tuesday, November 16, 1824, at Hume's River (now the Murray): "They (the fish) are driven into the dam by the natives at one end, which is closed up when they think they have got sufficient. They are made intoxicated (as is usually done near the sea coast about the Five Islands) by the bark of the willow tree, which they throw into the place. By this they are supposed to be brought to the top. The natives then get into the water and throw them out."

A. falcata Willd. Used as an embrocation as well as a fish poison. *A. penninervis* Sieb. A black wattle from southern New South Wales. In each of these species the bark is the part employed as the fish poison. Another species (? *holocarpa* Benth.) is employed at Port Darwin. The seeds, which are used, are slow in action, and used only in small waterholes. *Derris koolgibberah* Bailey, from Edmonton, Cairns district, Queensland, is a scrub vine similar in action to *D. uliginosa* as used in Torres Straits. Its native name was "Gerreni". *D. uliginosa* Bentham, from Cardwell, Queensland ("Murri") is a vine about the thickness of a finger. It is stated that the vine is cut into lengths which are beaten and braised and thrown into the water, where they are again beaten and worked about. The fish quickly become stupefied and rise to the surface, where they are readily caught or speared. Derris powder has recently become much in vogue for destroying ticks on dogs, or even as a prophylactic to prevent their lodgement on the skin. It is also employed in horticulture to destroy noxious insects. It is very efficacious, but highly toxic, and must be used with caution. *Tephrosia rosea* F. v. M. is a shrub found on the Batavia River, Cape York Peninsula, and termed "Te-uma" by the blacks. It is one of the most effective fish poisons known, and its action is very rapid. It is also considered to be a stock poison, and is known as the Flinders River Poison. The allied species, *T. purpurea*, is known as "pan-jadà" or bastard indigo. It is a low bush plant one or two feet in height, with purple pea flowers, and it is also considered poisonous to stock. One work of reference gives its aboriginal name as "moru", but it is obviously not the "moru" in the Museum display case. This latter is from Camera Pool, Forrest River, Exmouth Gulf, north-western Australia. Its bark is used to stupefy fish in waterholes. *Albizzia procera* Bentham, from the Proserpine River, Queensland, is also used as a fish poison, the inside of the bark alone being employed. It is stated that the toxic constituent, a saponin, varies very greatly according to the season of the year. This is quite in accordance with pharmacological facts. Plants vary very greatly in the content of their various constituents according to the age of the plant, the soil in which it is grown, and the time of the year. Laboratory tests of *A. procera* were negative. Albizzia and Pithecolobium (another fish poison) are grouped together by some authors, in which case the toxic alkaloid Pithecolobine might be present. *A. procera*, called "tree-coma" by the Northern Territory natives, exudes a dull horny-looking gum, the soluble portion of which is clear and almost colourless.

FAMILY BURSERACEÆ.

Canarium australasicum F. v. M. This is stated in the Museum to be a reputed fish poison in the Northern Territory, east of Port Darwin. The bark and leaves have been used in laboratory experiments without displaying any marked pharmacological effects.

FAMILY SAPINDACEÆ.

Cupania pseudorhus A. Rich. This is "Gillbudgen" of Cardwell, north-east Queensland. It is stated that the bark of the trunk and branches is carefully scraped off and cooked in the native ovens for about half an hour. The material is then placed in a pond and well mixed with the water. The effect on the fish is rapid.

FAMILY MYRTACEÆ.

Barringtonia careya Roxb. (*Careya australis* F. v. M.) ," Mussil " of Cardwell. This is used both in fresh and salt water, the saponaceous bark of the roots and base of the trunk being beaten with a club and then placed in the water. *Barringtonia speciosa* Linn. Fil., is " Arroo " of the Townsville blacks in Queensland. The pounded bark and leaves are used as fish poisons. The fruit, however, were eaten by the natives.

FAMILY COMBRETACEÆ.

Terminalia seriocarpa F. v. M. is the Dawson Plum. The Museum specimen is from Proserpine River, Queensland. It is stated that the bark is a fish poison of lesser effectivity, but produces death when in sufficient concentration. The toxic constituent is considered to be tannin, of which 8% occurs in the bark. Other species of Terminalia yield food products for the natives. The fruit of *T. platyphylla* F. v. M. are eaten raw, as also are those of *T. oblongata* F. v. M. (" Yananolen " of North Queensland). *T. catappa* is the Indian almond. The bark and leaves are astringent, containing tannin. The seeds resemble almonds, are pleasant to the taste, and possess considerable nutritive value. The kernels yield an oil resembling almond oil.

FAMILY EBENACEÆ.

Diospyros helecarpa A. Cunn., " Tulican " of the Goongangie tribe at Cape Grafton. It is stated that the leaves are pounded between stones and the resulting pulp put in a dilly-bag, which is swirled about in a selected creek—fresh or salt. Fresh water is turned yellow by the preparation, and salt water becomes red. The fish becoming stupefied, rise to the surface, and are generally removed with a spear. At Cape Bedford and Cooktown the crushed fruit are used similarly.

FAMILY RUBIACEÆ.

Sarcocephalus cordatus Miq., " Oolpanje " of the Proserpine River, Queensland. One of the several trees called Leichhardt's Tree. *S. leichhardtii* F. v. M. is also known as Leichhardt's Tree, and " Oolpanje " by some native tribes. Possibly they are synonyms. On the Mitchell River, Queensland, the slightly bitter fruit of the latter were eaten raw by the native blacks. *S. cordatus* has a very bitter bark, and is used by bushmen in an infusion for ague ; probably it has no real efficacy for such a purpose. An extract of the bark has been used as a simple bitter like calumba or quassia. It has also been employed to give bitterness to beer. The bark is said to contain neither tannin nor any alkaloid, but that the active principle is a resinous body. Although this bark is a reputed fish poison, laboratory investigations showed that even a strong infusion produced merely a slight and temporary effect. Frogs are not affected by an extract of the bark. Dr. T. L. Bancroft considered it to be pharmacologically almost inert. This species extends from Queensland to northern Australia. The wood is also very bitter.

The Burdekin Plum (*Pleiogynium solandri* Engler) is represented in the collection from Proserpine River, Queensland. The inner layer of the bark is scraped off and put in a bag or net after being pounded. It is then placed in a pool. It is stated that, in laboratory experiments, no pharmacological effect was produced except when in considerable concentration.

There are other specimens in the collection from unidentified plants. " Nero " is an aboriginal fish poison from Pennefather River, Cape York. This is a vine prepared by beating out and coiling in lengths on sticks. These are struck together under water, and the toxic principle enters into solution or suspension. It is only employed in salt or brackish water. Another unidentified poison is from Dorothy Creek, Katherine River, Northern Territory. The bark is scraped off with a sharp stone and placed in the water, sometimes contained in a basket. In laboratory tests this preparation showed no toxicity.

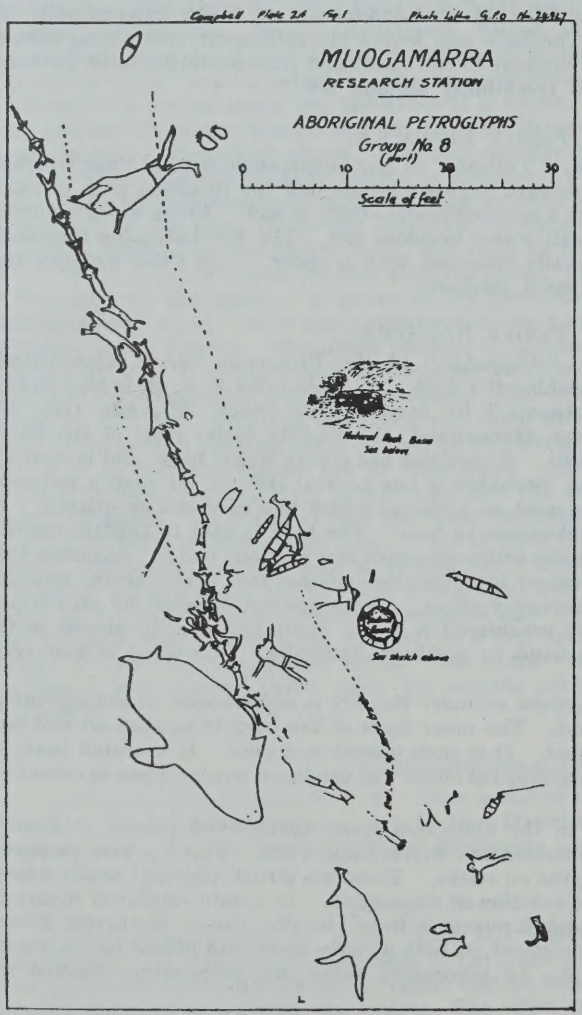
It will be seen that for fish poisons the bark was largely used, but also foliage and fruit, the toxic principle entering into solution or suspension when macerated in the water. The fish are either killed or stupefied, and so readily captured. It is pointed out that the Tasmanians did not employ these methods of securing fish.

JOHN MACPHERSON.

Australia: Archæology. **Tipper.**

Aboriginal Petroglyphs at Muogamarra. *By J. D. Tipper.*

Among some of the finest examples of Australian aboriginal rock carvings still existing are those at Muogamarra Research Station. These carvings or petroglyphs are situated to the south of the Hawkesbury River, at the northern extremity of the ridge that was known by the aborigine as Carracyanya.



Data available in regard to the local tribe, its language, social customs, etc., are meagre and somewhat obscure. It would seem, however, that shortly after the white occupation of Port Jackson in 1788 the tribe was rendered entirely dependent upon the charity of the whites and, as a consequence of contact with the invaders, its numbers were greatly reduced and within a few years it became extinct.

Aboriginal petroglyphs are among the few remaining substantial evidences of the existence of the original inhabitants. They consist of representations of men, shields, boomerangs, spears, birds, wallabies, native bears and cats, turtles, sharks, eels and many other figures, including scenes of the chase and of the corroboree carved in the exposed surface of the Hawkesbury sandstone.[1] Most of the figures are of life size, one of a whale being nearly forty feet long. The outlines are cut approximately to a depth of three-eighths of an inch and a width of three-quarters of an inch.

An investigator of 1856 wrote: "The natives say that the blackfellows made them a long time ago. They agree in stating that the natives did not reside on these spots, assigning as a reason that these places were frequented by evil spirits."

There are eight known main groups at Muogamarra, the

[1] See illustration.

largest of which covers an area of rock several acres in extent. The arrangement and setting of one group suggest that it once formed portion of an important ceremonial ground. Another group hidden at the bottom of a deep ravine has as a central feature several rock pools of crystal clear water.

On a spur of the main ridge, about a mile distant from the other groups, over wild precipitous country are carvings apparently of very ancient origin. One such group appears to have been of considerable ceremonial importance to the aborigines. When first visited by the writer about twenty years ago this group was in a good state of preservation, but unfortunately the carvings are now badly damaged.

Campbell, in his work of 1899, describes this group as follows : " The site is rendered conspicuous by a natural rock basin which occurs by the roadside. This basin has evidently attracted the aborigines to the spot and caused its selection for the elaborate group of figures that are carved here. The whole group is a remarkable example of aboriginal carving."

The purpose of Muogamarra Research Station is the preservation, study and development of Australian flora and fauna, and also of the aboriginal carvings, etc., on the area. The selection of the name Muogamarra is considered particularly appropriate, since the meaning of this word in the Awabagal language is " to preserve for the future ", and it is hoped that the work now being done will be a means to that end.

JOHN D. TIPPER.

Melanesia : Social Anthropology. **Bell.**

What Makes Life Worth Living for the Savage? *By F. L. S. Bell, M.A., F.R.A.I.*[1]

The question resolves itself into an inquiry into the principal interests in the life of a primitive member of our own species. Now, in order to make this talk on paper more real, I shall speak only of a Melanesian people of whom I have personal knowledge and among whom I lived in comparative isolation during the year 1933. These people are the Tanga, and they dwell on a small group of islands about sixty miles off the east coast of New Ireland.

There are about 2,000 natives in the group, and although they speak a different language to the people of the mainland, they look much like the fuzzy-haired, dark brown Melanesian who smiles at you with gleaming white teeth from the posters of the shipping company.

From the sea, the island of Boieng—my headquarters—has the appearance of a closely massed bunch of olive-green leaves held together by a wide band of white ribbon. On a more careful scrutiny, one finds that he is about to land on an upraised coral island covered with dense jungle and surrounded by sweeping coral reefs over which the curling breakers leave a beery looking froth. Having landed, one looks in vain for the usual native village. There are no villages in Tanga. The people live in stockaded family settlements, and as one penetrates to the interior of the island, these settlements suddenly present themselves to view and just as suddenly are engulfed in the thick, close foliage of the tropic bush.

Let us step over the pig-proof stile which gives entrance to the family settlement and see what there is to be seen. In the first place, we note a rather long low house in which several men are either asleep or making fishing twine or carving out a comb or doing some other odd job. Across from the men's house there are two or three smaller houses, in each of which there is a woman and a few children. Perhaps she is patting down the earth on the stone oven which she has just finished building, for these houses are the domestic quarters where the women sleep, gossip and prepare meals. Leaving the women's quarters we wander over to a small house which is so strongly built that we cannot see inside. A friendly native hastens to explain that this is a storehouse for the

[1] This article was the basis of a Workers' Educational Association lecture delivered in the University of Sydney, 14th August, 1935.

produce of the near by garden. This garden is perhaps an acre in extent, and is as carefully laid out and as clean and clear of weeds as some of the Chinese gardens we see in the neighbourhood of Sydney. After crossing the wide flat dancing square which lies beside the long men's house, we mount the pig-proof stile and leave the settlement to slumber on under the tropic heat.

I have now given you some idea, I hope, of the geographical environment to which the native has to adjust himself. I think it will help you to a better understanding of his social environment. Of course, such a cursory view of things *may* give you a false impression of the native. You may think that he is as elemental and primitive as his environment, even as he is prone to imagine the white man a god, when he is told of the many material wonders of our civilization. The native is no more the simple-minded savage popular opinion would have us believe, than we are the gods which our talk of electric trains and moving pictures would have the native believe. However, to get down to essentials. Let us analyse the native as an individual. We find that the chief interests in his life lie in the pursuit of sufficient food ; in the satisfaction of his sexual needs ; in the development of his ego ; and in making communication with his ancestors. In other words, his main interests are economic, sexual, social and religious.

With us, our daily work often has little direct relation to our daily bread. The distributive side of our economic system has developed to such an extent that the relation between the production of food and its consumption is, to the majority of us, a very distant one indeed. Of course, this is not so in Tanga. There the native spends perhaps half his waking hours in the direct production of food. To him the task of clearing, sowing and harvesting a garden is of immense importance, because food, to the Melanesian, means more than " just something to eat ". It has great social value.

One of the outstanding features of all primitive societies is the giving and receiving of presents. By such means the native preserves his self esteem and enhances his prestige and fulfils himself as a social being. Generosity—what we would call foolish generosity—is the foundation stone of his whole social structure. And what does he give and receive with such foolish generosity ? Nothing more nor less than certain foodstuffs. One would think that a gift of a few dozen coconuts or a score of yams would not be appreciated in a land literally flowing with yams and coconuts. However, the natives see things differently. To them the vegetables and fruits are more than mere edibles—they are symbols of mutual friendship, and it is in this spirit that they are exchanged.

Food is also regarded as closely connected with a person's physical and spiritual well-being. A piece of food which a native has commenced to eat is believed to be already part of his body, and even as great care is taken to destroy such residues of the body as hair clippings and nail parings, lest a sorcerer should work evil upon one through such residues, a man is most careful to destroy all unconsumed food remnants.

If further evidence of the extra-material value of food were required, one could quote the important place assigned to food in the mythology of primitive peoples. However, I am sure the reader realizes by this that the production of food in native society is a life interest of overwhelming importance.

One often hears the native spoken of as shiftless and lazy. Probably the only contact the speaker has made with native labour is on a white man's plantation, where it is admitted that the labourer is generally careful not to over-exert himself, and is often downright lazy. But what incentive has he to be otherwise than shiftless or lazy ? To grow coconuts for a white man who merely gathers the fruit and ships it away seems senseless to the natives and quite outside their experience of the purpose of food production. Let the plantation overseer who condemns the native as a labourer take up residence among a thousand or so unsophisticated natives and watch them preparing their gardens and tending their pigs and repairing their nets, and I am sure he will come away with a revised opinion of the character of the Melanesian as a worker.

The native has no idea of the rotation of crops, and clears a fresh acreage every six months. Just imagine chopping and hacking a garden out of tropic jungle with primitive

tools twice a year. Whenever, in my journeys through the bush, I came upon a native garden, with its strong bamboo fence and clean, regular furrows, I always thought of the lies which are spread about the idyllic life led by the South Sea Islander.

I cannot speak in detail about the organization of pig hunts, the domestication of swine, or the fishing expeditions which absorb so much of the life of the native. He enters into these pursuits with a willing heart and an eager enthusiasm. To see a fishing party dragging a lagoon for fish with a large seine net, each member of the party hurling mock insults at his fellows and roaring with laughter at the antics of the leader, and to hear the singing which often accompanies such enterprises, is to have revealed to one the real content of native labour. Undoubtedly, there is a deal of drudgery attached to many native tasks, but, generally speaking, the attitude of the labourer towards his work tends to relieve it of tedium and make it a pleasure rather than a duty.

Let us now pass to that life interest which is of major importance in the lives of all human beings. What is the native attitude towards sex, and what is the relation between the satisfaction of the sexual instinct and marriage? Having once answered these two questions, I think we should have a fair idea of the place of sex in native life.

Even in childhood there is a slight emphasis on the sexual aspects of life, since young children of opposite sex often engage in play which is definitely of a sexual type. They build cubby-houses in the bush and play mothers and fathers, with perhaps a little more reality than the same games are played among our own children. Of course, most native children are in full possession of the facts relating to birth and conception before they are ten years old, and there is no doubt that this knowledge is given full play in their games. However, from about the age of twelve to fourteen or fifteen, native boys and girls do not play together. They seem to have different interests, and it is not till after puberty that interest in the opposite sex occupies a major place in the thoughts of the young Melanesian.

Now, we have all heard of the cave man who grasps his woman by the hair of her head and drags her, protesting, to his lair. Well, as you probably realize, such a person is merely a figment of the imagination. In Tanga the business of getting a wife is surrounded by all the anxieties and fears of courtship among ourselves. The Tangan lover approaches the problem of finding a mate with so much fear and trembling that he invariably calls upon his ancestors for magical aid in his love making. Besides the natural, self-conscious fear which stands between a native lover and his mate, there are certain social barriers which prevent a man from taking a sexual interest in quite a large number of women. I cannot go into the complicated laws of exogamy which regulate sexual relationships in primitive society within the limits of this article, but it is sufficient to say that these laws do exist, and they do interfere with the free choice of a sexual partner.

Let us examine a hypothetical case of love at first sight in Tanga. A youth sees a girl at work in a neighbouring garden. He is attracted by her smiling face and rounded limbs. He notices that she is accompanied back to her home by her aged grandmother. The next day he approaches the old woman and tells her of his love for the girl. Should he find favour in her eyes, the old woman agrees to help him in his suit, and as a preliminary she accepts a bespelled betel-nut from the youth as a present to the girl. When the girl has chewed the nut and spat out the skin, the old woman carefully collects the ejected skin and hands it back to the youth. Of course he promptly makes more magic over it, and calls for further aid from his ancestors. The old woman gives the girl a hint that a certain youth who is due at a certain funeral dance that night is just a little interested in her. Naturally, the girl—accompanied by her complacent duenna—attends the dance, and as she watches her lover prancing about in the light of the fires around the dancing square, she asks the old woman to get her the feather decoration which protrudes from his mop of golden hair. The youth then knows that he has found favour in her sight, and after the ceremony is over he meets her outside the settlement and tries to convince her that their continued acquaintance would be to their mutual

advantage. If his arguments prove successful, he sees her from time to time, principally during the day, as lovers fear to go abroad in the night lest they should be attacked by wandering ghosts. During the course of such a liaison a youth woos his beloved with special tunes on the flute and the pan-pipes, and spends hours appealing to his ancestors for aid in his suit. He rises at dawn and, facing the pink glow which suffuses the grey clouds on the horizon, asks that his body should appear to his beloved as beautiful as the rising sun.

Complete sexual intimacy is a feature of all such liaisons, and in a majority of cases it is the woman who first broaches the question of marriage. It is to be seen, therefore, that there is little relation between marriage and the satisfaction of the sexual appetites. By which I mean that sexual satisfaction may always be obtained without marriage. Marriage is a very serious business with most natives. One must be satisfied that one's future spouse is a good worker, has a fair social position, and is not too slow witted. Physical cleanliness and freedom from disease are also factors to be considered in selecting a marriage partner.

A final feature of the relations between the sexes which may be of interest to you is the fact that, although the whole island knows that A is courting B, no one would ever refer to the affair in the presence of either, and neither A nor B would ever show the slightest trace of affection towards each other in public. As a matter of fact the first intimation to society that A has married B is their eating in public of a common meal. Actually, the first ritual act performed in connection with the marriage does not take place until the birth of the first child.

Let us now leave the alluring subject of sex and pass to a consideration of that other dominant life interest—the full expression of one's social personality. *Social prestige*, or, in the Tanga language, *kep mali*, are magical words. They indicate that a man has attained to leadership among his fellows. Now in what way does the native consider leadership to be a desirable end in life? In several ways. In the first instance there is the war leader.

To attain prestige as a warrior was one of the prime aims of a native's life, and to-day the chief seat at feasts is still reserved for the scarred old cannibal whose deeds are still spoken of with bated breath. Of course such men were natural leaders who, more often than not, inherited their store of magical charms and their right to lead their people on tribal raids from their immediate ancestors. However, although leadership of the clan was always a matter of inheritance, it did not automatically fall upon a certain relative. To be a leader one had to prove oneself, and should one lack the necessary ability, the honour fell to another relative.

Today, perhaps the field of social life most pregnant with opportunity for establishing a reputation as an outstanding personality is the field of feast making. I referred, at the beginning of this article, to the social importance of food in native life, and here wish to further emphasize the peculiar value of food and the presentation of food, in the eyes of the Melanesian. There is no better way of focusing the attention of one's fellows upon oneself in Tangan society than to be the organizer of a feast or a gathering where food is distributed, if not actually eaten. To the guests the host appears as the living symbol of native hospitality and generosity. Of course, a giver of feasts is a wealthy man, and like all wealthy men in all societies, he has acquired a high social status. However, in Tanga he acquires this status not by hoarding his wealth, but by giving it away. To the Tangan wealth is not conceived as static capital, but rather a constantly moving stream of resources.

There is one side of native life which would require a whole course of lectures to explain thoroughly, and that is the extent to which natives rely on supernatural powers. In this field there are many experts, and these men, who are skilled in calling upon the aid of extra physical forces attain much prestige and have a very special niche in the esteem of their fellows. Perhaps if I explained the reason why natives believe in the efficacy of their magic, you would understand better the high social rank attained by the native magician.

In the course of his struggle to live, the native comes up against certain incalculable problems. For example, before setting out on a canoe voyage, he does not know whether he will strike a storm or not. In making a raid on a neighbouring tribe, he does not know whether he will be beaten or not. In courting a girl, he does not know whether he will be repulsed or not. In making a garden, he does not know whether his crops will come to fruition or not. When he is attacked by an illness, he believes that he is being attacked by an evil spirit, against whom he feels helpless. In all these situations the native is at a loss to know where to turn for aid. He cannot do as we do, turn to our scientists or our priests. However, as a human being, he requires the steadying influence of a firm faith to help him meet these problems and overcome them. Where, then, does he turn? He turns to his ancestors, whose great deeds are enshrined in his mythology and whose experience is at his disposal. The magician is the intermediary between the native's world of religious forces and his present work-a-day world, and it is on the magician that he leans and to whom he looks for aid. No wonder, then, that a man who attains to the position of rain magician or sorcerer, specialist in garden magic or canoe spells is a much esteemed member of native society.

This review of native psychological interests may well be concluded by roughly sketching the religious beliefs of the Tanga and the means by which the native endeavours to put those beliefs into practice.

During life, every human being is believed to have a soul, visible in the day in the form of a shadow, and active in the night in the form of a dream personality. At death this soul goes to a subterranean happy hunting ground, where all the best vegetables and fruits grow without human or ghostly aid. However, the souls of the dead do not always remain in this place beneath the sea, but wander through the bush at night. These ghosts are friendly to their living relatives, and are often called upon for help in certain crises of life. As we have seen, the magician is the agent through whom this help is secured.

At certain periods large tribal feasts are held, and the ancestors of the tribe are commemorated. During these proceedings, which are kept secret from the women, the men believe that they make contact with the ghosts of the dead, and so ensure their help and assistance during the months to come.

Although I have been necessarily vague about these religious ceremonies, it must be taken for granted that the religious beliefs of these natives are quite as genuine and sincere as our own, and quite as productive of spiritual comfort.

I hope you have been interested enough in this bare recital of the principal bases of native life to realize somewhat the scope of social anthropology. As Dr. Marett has put it: "Anthropology is the higher gossipry. It means literally 'talking about people'; and there can be no harm in such a practice so long as it simply bespeaks a friendly interest in one's neighbours. Over and above the sheer intellectual fun of surveying humanity at large there is unlimited moral gain to be got in the enlarged consciousness of the fact that man is of one kind—that as a species we are near enough to each other in our type of mind to share all the thoughts and feelings most worth having."

F. L. S. BELL

ANTHROPOLOGICAL SOCIETY OF NEW SOUTH WALES: PROCEEDINGS

Death and Deferred Mourning Ceremonies in North-West Australia.[1] *Summary of a lecture delivered before the Society by Miss P. M. Kaberry, M.A., 19th February, 1935.*

Amongst the Forrest and Lyne River tribes, death is still traced back to supernatural causes or the machinations of the medicine man, who derives his powers from the rainbow serpent and from certain spirits who live behind the stars. These tribes practise tree-burial for all except the very young and the

[1] For a full treatment of this subject, see *Oceania*, VI, i, 33-47.

very old; occasionally the body is buried beneath an oval arrangement of stones and later disinterred. None of the dead's own generation may approach the corpse: the widow and her brothers do not even attend the deferred mourning ceremonies; and throughout, the widow observes particularly stringent taboos.

The dead go to Niligu, where they change into spirits or *juari*, but those who die young may return to their spirit centre, where they will await reincarnation. The *juari* follows its relatives until all the obligations towards the dead have been carried out. For this purpose the bones are wrapped in paper bark to form a *durdu*, and members of many tribes assemble at an agreed meeting place, generally during the dry season between July and August. Previous to the actual "crying", a fight occurs between the visitors and the mourners in an attempt to identify the murderer. Old disputes about past murders, wife stealing and irregular marriages are also settled. The next day the visitors bring the *durdu* to the mourners, who are not painted, and who wail over it. At the conclusion, the visitors present spears, rope etc. to the chief mourner, who will distribute them later amongst the other relatives.

When all have cried, the chief mourner hides the bones in a cave in the dead's own horde country. The Lyne River tribes bury some of the bones at the spirit centre, some in the place where his mother hid his umbilical cord, and some where he was initiated. There is thus a very close association between the crises in a man's life, the relatives concerned, and the places where they occurred.

On the supernatural side, the ceremony is the closing of the ranks of the living against the fear and menace of death, against the presence of the spirits of the dead or *juari*. The *durdu* is the centre of a vortex of emotion into which spectators and participants are drawn; are flung together to become conscious not merely of their kinship with the dead, but of their kinship with one another. The ties between a man and his country, between a man and his relatives, receives a social, ceremonial and dramatic expression in these rites. They also play an important part in strengthening inter-tribal bonds. The exchange of gifts, the attendance at corroborees, the dissemination of these and of myths, all tend to break down inter-tribal barriers and to make for goodwill and sympathetic relations. Viewed from the angle that the kin of the dead must cry over the *durdu*, so that it can be taken back to its country, these rites are a further development of a very strong local organization which characterizes this region. A cessation of these ceremonies would inflict an irreparable loss on social life.

The lecture was illustrated by a series of lantern slides, and a short discussion followed. A vote of thanks was passed by acclamation, and the meeting closed on the motion of the chairman.

The Formation of an Australian Anthropological Association. *Presentation of the Report of delegates to a Federal Conference, 19th March,* 1935.

The chairman requested Mr. F. L. S. Bell, M.A., to read the report of the delegates of the Society to the conference convened for the purpose of considering the formation of an Australian Anthropological Association, between delegates from the South Australian, New South Wales and Victorian Anthropological Societies, and held in Melbourne in January, 1935, during the congress of the Australian and New Zealand Association for the Advancement of Science. Mr. Bell read the minutes of this conference, which resolved that an Australian Anthropological Association be formed by the affiliation of the three societies, providing its recommendations were adopted by these Societies. The following delegates were appointed as a sub-committee to place the matter before their respective Societies: Mr. C. P. Mountford (South Australia), Mr. F. L. S. Bell (New South Wales), and Mr. S. R. Mitchell (Victoria).

Motion: That this Society approve of the principle of an Australian Anthropological Association being formed, by an affiliation of the South Australian, New South Wales and Victorian Anthropological Societies. Moved by Mr. R. H. Goddard, seconded by Mr. F. D. McCarthy. Carried.

Mr. Bell then read the proposed Constitution and By-Laws of the A.A.A. To enable members to fully consider the matter, Mr. T. Pincombe generously offered to donate a copy to each member of the Society. This offer was accepted and a vote of thanks passed. It was decided to finally discuss the Constitution and By-Laws at a special general meeting to be held on 21st May.

The Formation of an Australian Anthropological Association. *Summary of the discussion of the proposed Constitution, 21st May,* 1935.

The clauses of the proposed Constitution and By-Laws for the Australian Anthropological Association were discussed separately, and amendments made where necessary. The general feeling of the meeting was that the proposal, as indicated by the aims and objects set out in the Constitution, was a commendable one, well worthy of the support of the Society. The chairman stated that the formation of such an association was desirable if only it served to lessen the antipathy that existed between anthropologists in different States, and to bring about their co-operation. He stated that the present autonomy, organization and name of each affiliated Society would not be affected, and that only matters considered by such a body would be those referred to it by the respective Societies. The motion for the adoption of the amended Constitution and By-Laws of the A.A.A. by this Society, whereby this Society agrees to become affiliated with the A.A.A. when it is formed, was moved by Mr. H. R. Rabone, seconded by Mr. F. L. S. Bell, and carried by an overwhelming majority. The President then instructed the Hon. Secretary to notify the Victorian and South Australian Societies of the above decision, and to forward to them the amendments passed.

Trading Expeditions in Northern New Guinea.[1] *Summary of a lecture delivered before the Society by Dr. H. Ian Hogbin, M.A., Ph.D., 16th April,* 1935.

Dr. Hogbin discussed the environment and culture of the natives inhabiting the island of Wogeo, in the Schouten Group, to the north-west of the mouth of the Sepik River, Mandated Territory of New Guinea. He then dealt with three villages on the adjacent coast of the Mandated Territory, with whom the people of Wogeo trade. He described in detail the preparations made for the trading voyages, the construction of the canoes used, and the various objects and commodities which each group of natives participating in the exchanges were able to produce and trade with. Finally, he dealt with the cultural significance and importance of these carefully organized ventures. Mr. Bell, in moving a vote of thanks to the lecturer, stated that trading expeditions such as that dealt with, were of far greater importance in primitive society than a casual glance revealed. It was only by studying the native institutions at first-hand that one could appreciate their true significance. The motion was seconded by Mr. T. Pincombe and was carried with acclamation.

The Aborigines of Central Australia. *Summary of a lecture delivered before the Society by Professor H. Whitridge Davies, 18th June,* 1935.

The President, on behalf of the Society, accepted with appreciation a portrait of the late W. W. Thorpe, one of the founders of the Society, presented by Mrs. E. Thorpe.

Professor H. Whitridge Davies, Department of Physiology, University of Sydney, was then asked to give an explanatory talk with films he had taken during an expedition to Central Australia to carry out research work for the Australian National Research Council.

The Ruins of Zimbabwe. *Summary of a lecture delivered before the Society by Mr. J. Powell on the Thorpe Memorial Evening, 16th July,* 1935.

Mr. Powell said that the Zimbabwe ruins were situated some sixteen miles south of Southern Rhodesia's oldest town, Fort Victoria. The origin of these ruins is entirely unknown, and is the source of considerable speculation among archæologists, as there are no buildings of similar structure known in any other part of the world. The most freely accepted opinion of their origin is that they were built by some such people as the early Phœnicians, who visited this part of Africa to collect gold, ivory and slaves. Miss Caton Thompson, an eminent archæologist who was sent out by the British Association in 1929, claims that there was once a Zimbabwe culture, and that it and the people who composed it have entirely disappeared. We know that before the Matabele people came into Mashonaland it was inhabited by a superior people, the Kalanga. Although the Matabele people have occupied this district long before the white man came into these parts, they have no tradition or knowledge as to who built them or for what purpose they were used.

In the wild granite country of Southern Mashonaland the ruins cover many acres of ground, and are in two parts: one on the plateau, and the other on top of a high and precipitous rock three hundred and fifty feet high. The ruins on the plain are known as the Temple or Elliptical ruins; those on the rock, the Acropolis ruins. The site has been placed under the protection of the Ancient Monuments Act, and the ruins are being preserved by the Government of Rhodesia. To those interested in archæology, they are well worth a visit.

The Primitive Brain. *Summary of a lecture delivered before the Society by Professor J. Shellshear on 30th July,* 1935.

The President, Professor A. P. Elkin, occupied the chair. In introducing Professor Shellshear he stated that the Society was highly privileged to be addressed by so eminent an authority on the brain of primitive man.

Professor Shellshear opened his address by emphasizing the importance of the study of endocranial casts, which depict the shape and convolutions of the brain and enable the observer to gain much valuable data which cannot be gained from the mere examination of skull exteriors. He went on to discuss brain casts of anthropoids and primitive forms of man and compared them with those of modern man.

A new species of man, Javanthropus (*Homo soloensis*), discovered near the same beds as Pithecanthropus, is characterized by a wider parietal region and a fuller temporal lobe than Sinanthropus, it is a connecting type between the latter and Rhodesian man.

Professor Shellshear then dealt with the cerebellum, the position of which he discussed in reference to primitive and advanced brains. Finally, methods of studying brain types were outlined and comparisons of brain profiles, cross-sections and contours taken at various points on the endocranial casts, were illustrated by a series of specimens and lantern slides.

Professor A. N. Burkitt, in moving a vote of thanks, said that it gave him especial pleasure to do so. He had been associated with Professor Shellshear for some eight years, and had found him to be a worker who did not follow accepted methods of approach to a problem, but was continually trying to devise new or more advanced techniques. Professor Elkin, the President, stated that the lecture had opened up a new interest for members. The study of the brain is a remarkable problem, and the work of Professor Shellshear and others was of the greatest interest to everybody. The vote of thanks was passed with acclamation.

[1] For a full transcript of this lecture, see *Oceania*, V, iv, 375-407.

Courtship and Marriage among the Tanga. *Summary of a lecture delivered before the Society by Mr. F. L. S. Bell, M.A., 20th August,* 1935.

Mr. Bell said that among ourselves, getting married is a comparatively simple matter compared to what it is among primitive people. Among the latter, there are rigid bars to the free choice of a spouse. However, there are almost as hard and fast rules defining whom a man may marry. But, even among those marriage partners who are available, some are not preferred because of individual defects, *e.g.* uncleanliness, laziness, old age and loose morals.

Although a father has some say in the selection of a husband for his daughter, it does not amount to anything, since marriage (within the prescribed limits) is by free choice in Tanga. Even where people are betrothed in infancy, such a contract is not always binding.

The normal prelude to marriage is a period of courtship marked by little or no restraint upon the satisfaction of the sexual appetite. Nevertheless, there is an etiquette of love which must be respected. Marriage is regarded as a pre-ordained event in the life of every normal human being.

The more desirable features in a mate are closely connected with the satisfaction of the three basic instincts of hunger, self preservation and the sexual appetite. The Tanga have definite standards of physical beauty. The closer a person approximates to these standards, the more chance he or she has of success in love. However, before all other attributes the natives place knowledge of beauty magic and love magic. Without a knowledge of the appropriate spells a man has little chance of obtaining the woman of his choice. Love magic also has a negative side, and many are the love curses employed by jealous wives.

In conclusion, although our cultural background is so different to these people, yet elementally their attitude towards love and courtship is not so very different to our own.

Culture Contact in Nauru. *Summary of a lecture delivered before the Society by Miss Camilla Wedgwood, M.A., 17th September,* 1935.

The chairman, introducing the lecturer, stated that the subject was one of especial importance because it brings to the fore the recognition of anthropology in administration. Miss Wedgwood had visited the island at the invitation of the Administration, upon a grant made by the Australian National Research Council.

After commenting on the proximity of Nauru to the equator, the lecturer said that the natives who inhabit it are a brown-skinned people of fine physique, many of them resembling the people of Polynesia, some showing similarities to the islanders of the West Pacific. Whence they came we do not know ; but until the nineteenth century, when European whaling vessels began to call in at the island, the only contact which the Nauruans had with the outside world was through occasional canoe loads of people who had drifted from the Gilbert Islands. These people were usually received in a friendly manner, settled down in Nauru, and introduced to the Nauruans certain Gilbertese practices such as magic, sorcery, the cult of a war god, and the peculiar type of Gilbertese warfare. Nauru was discovered by the whites in 1789 and fifty years later had become a popular refuge for escaped convicts and deserters from whale ships. Under the influence of these men the Nauruans acquired the use of European tools and less desirable articles such as alcohol and firearms, and began to trade in copra. The free use of alcohol and firearms had a most deleterious effect upon the natives and led to intermittent guerilla warfare among them and interfered greatly with their copra trading. In 1888 the island was in so turbulent a state that the German authorities governing the Marshall Islands sent a gunboat to Nauru, confiscated all the firearms owned by natives, and restored peace and order. Soon afterwards a representative of the Boston Mission came to the island, followed a few years later by a Catholic missionary, and as a result of their work the islanders were soon converted to Christianity and many of the old customs were abandoned, though in many respects the people continued their former way of living. A considerable change in the economic life of the Nauruans came, however, in 1906 when the Pacific Phosphate Company began to exploit the rich phosphate deposits. The Nauruans began to obtain more money and to purchase more and more food and clothing at the white men's store. They became indifferent to their old arts and crafts and came to depend increasingly upon European goods. Unfortunately, too, diseases such as dysentery and tuberculosis found their way to the island with the labourers recruited from China and from other Pacific islands, and between 1905 and 1910 the native population sank from 1,550 to 1,250. In 1914 the Australians took over Nauru from the Germans, and in 1920, when the island became a mandated territory under the joint control of Great Britain, Australia and New Zealand, energetic measures were at once undertaken to improve the health of the people. This work was and is still being carried out so vigorously and effectively that today the Nauruan population has once more risen to 1,581. The Australian administration has also done much for native education, and through education, to re-awaken in the Nauruans an interest in their own culture and to train them in useful pursuits. Because of its small size and population, as well as by the nature of the contact with Europeans, the change in the social and economic environment of the Nauruans during the last fifty years has been very profound, and the difficulties of making the necessary adaptations to suit the new conditions have been very great. At one time it seemed probable that these difficulties would be too great ; but today it may probably be asserted that, thanks very largely to a wise administration, the future of the Nauruans is full of hope.

Annual Report of the Anthropological Society of New South Wales, 1935. *Summary of the Report delivered at the Annual Meeting of the Society, 15th October,* 1935.

The membership is now 130. The credit balance in the bank as at 30th September, 1935, was £26 2s. 2d. Mr. J. MacGrogan, of Singleton, kindly donated £2 2s. to the Society's funds.

Mr. K. Kennedy, an ardent worker for the Society, resigned from the editorship of MANKIND in August. He has been associated with the Journal as assistant editor and editor since its inception, and Council, on behalf of the Society, has pleasure in expressing its appreciation of his valuable assistance during this long period. An editorial committee, comprising Mr. F. L. S. Bell, M.A. (editor) and Messrs. E. Ramsden and F. D. McCarthy, was appointed by Council in September.

Splendid progress has been made with the revision of the Constitution and By-Laws, and the committee's report will shortly be presented to Council.

It is now becoming evident that the preservation of rock carvings can only be satisfactorily dealt with as part of a National Reserves and Monuments Act, such as is in force in Africa, America and Europe.

One of the most important matters considered by the Society during the year was the report of the delegates to the conference convened for the purpose of considering the formation of an Australian Anthropological Association. The progress of negotiations may be gauged by consulting the proceedings of the Society for the 19th March and the 21st May, 1935.

The Society was well represented at the Congress of the A.N.Z.A.A.S. held in Melbourne in January. Professor A. P. Elkin was elected President of Section F, Anthropology, and a number of valuable papers were contributed by members of this Society.

The following members of the Society have carried out or are engaged upon research work in the field on behalf of the Australian National Research Council: Miss C. H. Wedgwood, M.A., on Nauru Island; Miss P. M. Kaberry, M.A., in Western Australia; Mr. W. E. H. Stanner, M.A., in North Australia; Mr. J. A. Todd, B.Sc., in New Britain. Mr. C. C. Towle, B.A., has continued his work upon the stone implements of N.S.W., and Messrs. W. J. Enright, B.A., B. L. Hornshaw and R. H. Goddard have recorded a number of new groups of rock carvings.

Seven ordinary and four special general meetings were held during the year. For details of these meetings the reader is referred to previous proceedings of the Society. Council, on behalf of the Society, desires to thank the lecturers who have contributed to such a valuable series of addresses.

The following excursions were held: 2nd December, 1934, Kitchen Midden, Bellambi; 19th May, 1935, Muogamarra Research Station at Cowan; 21st July, 1935, Cowan Point; 24th August, 1935, Quarantine Grounds, North Head.

Nine ordinary and one special meeting of Council were held during the year. Mr. K. Kennedy was granted leave of absence as from August, 1935, whilst Dr. Wardlaw and Professor Elkin were unable to attend several meetings on account of illness.

REVIEWS

Head, Heart and Hands in Human Evolution. *By R. R. Marett. London: Hutchinson,* 1935. 303 *pp. Price* 16s. (*in Australia*).

Dr. Marett is one of that increasing band of anthropologists who feel that the science of Man is done no disservice by treating it as a subject with a frankly human appeal. As he says: "Solitary confinement agrees with no man. Why, then, remain a prisoner when it is possible to range the wide world with a free intelligence and an open heart? Anthropology is the higher gossipry." This, then, is the point of view from which the author surveys humanity.

The first part of the book is definitely a sorting out of first principles and is the kind of mental stock-taking which all scientific men take from time to time. In the second part of the book we are treated to a general survey of the theory and practice of magic and religion among primitive people, including such topics as ritualism, the sacrament of food, religion and trade, war charms and love charms and totems and tabcos. The technology of prehistoric man and the material culture of the present-day savage are both discussed in the final section of the book—and discussed in such a way that they do not appear to belong to an entirely different field of anthropology. Dr. Marett relates the weapons and tools of primitive man to his religious beliefs and social actions, which, after all, is the only valuable way of dealing with the technology of a people.

Among a host of stimulating subjects discussed in this book one is pleased to note the outspoken attitude of the author towards the question of the treatment of the native. "Our only chance of making a new and better man of him is to leave his highest values intact. Our first duty as educators is to leave him a play world of his own. It is certain that in the past he has found himself chiefly in and through his ceremonial life. Let not his future be rendered as drab as that of many a drudge of civilization by cutting him off his spiritual holidays." Surely such words should act as a challenge and a warning to all those in this country to whom the care of the aborigine has been entrusted!

In discussing evolution and progress, Dr. Marett postulates some mysterious instinct towards "a gain in spiritual worth" which he sees as the motive force behind social development. One feels that this is a conception of human evolution based on wishful thinking rather than concrete data. We would all like to be sure that every sociological change is a change for the better, but is this actually so?

F. L. S. BELL.

Knights of the Boomerang. *Episodes from a Life Spent Among the Native Tribes of Australia. By Herbert Basedow, M.A., M.D., Ph.D., B.Sc. The Endeavour Press,* 1935. *Pp.* 239, *with plates.* 5*s.*

The appearance of a reliable book on the aborigines of Australia, at a price within the reach of everybody, is indeed welcome at a time when so much prominence has been given to the problem of their administration and welfare. Dr. Basedow has had unique opportunities of studying the natives, as a member of numerous geological and exploring expeditions to parts of Australia where the natives were entirely uninfluenced by whites. The book tells the story of an aboriginal's life, at different times, in different places, and under different conditions; the training of the child, the significance and function of initiation and its rites, totemic ceremonies, combats and duels, sorcery, hunting and the disposal of the dead are all described in a simple but convincing manner. The many examples given to illustrate points are from first-hand observation. The author deals with many phases of aboriginal life and customs upon which the public should be enlightened, for instance, the importance of kinship ties in the regulation of social life, the sacred significance of totemism, the existence of a body of law which is administered by the elders, and the rigid restrictions upon the behaviour of every member of the tribe. The everyday life of the aborigines is dealt with in detail, and the book is illustrated with many excellent photographs taken by the author.

F. D. McCARTHY.

The Maori Situation. *By I. L. G. Sutherland. Wellington, N.Z., 1935. 123 pp. Price 2s. 6d.*

Thirty-five years ago the Maori race was looked upon as a dying people. Indeed, it took a great deal to convince the Maori that he was not doomed to extinction in the immediate future. Some Europeans were inclined from sentimental reasons to smoothe his pillow. The majority, however, were frankly indifferent to his fate. Throughout the country the choicest areas of land had fallen to the land-hungry European. To divorce the Maori from his ancestral acres is to kill his interest in life itself.

First, the Maori had to be regenerated physically by such men as Sir Maui Pomare, Dr. Peter Buck (Te Rangi Hiroa), Dr. E. P. Ellison, Dr. Wi Repa and others imbued with the spirit of the Young Maori Party. But the work of social reform fell upon the able shoulders of Sir Apirana Ngata, a chief of the Ngati-Porou. Fortunately, owing to geographical isolation the lands of the Ngati-Porou were more or less intact. Therefore, Ngata was able to experiment first with his own people, many of whom are now economically independent as sheep and dairy farmers. Ngati-Porou own their freezing works and butter factory.

As Ngata acquired political power he extended his work to other tribes. First, he had to settle the question of ownership and consolidation of titles—an undertaking that might well have daunted the spirit of any man. Unfortunately, his communal land settlement schemes were launched on the eve of the most severe financial depression New Zealand has experienced. Perhaps he assumed too much responsibility. No one man was equal to the task Ngata set himself. When the Auditor-General criticized certain financial aspects of the schemes, the Government appointed a Royal Commission. As a result of that Commission's report Ngata resigned from the Cabinet.

In his valuable "The Native Situation", Dr. I. L. G. Sutherland has traced the whole history of Maori land settlement development in New Zealand. Further, he has stated in his pamphlet much that will enlighten the New Zealander concerning his Maori brother. Naturally, much space is devoted to a defence of Sir Apirana Ngata. Dr. Sutherland has taken his fellow-countrymen to task for lack of interest in the Maori's social well-being and for regarding him hitherto as a picturesque adjunct to the landscape—something to parade in the presence of distinguished visitors.

The Maori is now at the crossroads. Either he is going to be a self-supporting, self-respecting citizen, or he is going to be an object for charitable aid. The greatest experiment in his economic history must not fail. That Ngata's capable directing brain should be withdrawn at this critical juncture is a national calamity. Nevertheless, he has succeeded in placing his policy beyond party interference and, in an unofficial capacity, still wields much influence. The fact that the office of Native Minister was deemed so important as to be taken over by the Prime Minister himself is in itself a tribute to Ngata's work and personality.

ERIC RAMSDEN.

Sorcery and Administration. *By H. Ian Hogbin. Oceania, VI, 1935, 1-32.*

A statement of the problem confronting the administration of native territories in which the belief in sorcery is rife and is the cause of considerable social malaise. The alternative courses to be adopted in the eradication of the belief in black magic are either the punishment of the sorcerer, or the ignoring and deprecation of his activities as a mere sham. The latter course, coupled with the gradual enlightenment of the native, appears to be the more effective method. In coming to this conclusion the author analyses the part played by sorcery today, and the reaction of the native to the governmental policy, in Wogeo (Schouten Islands, New Guinea) and in Malaita and Guadalcanar of the Solomon group.

E.B.

Death and Deferred Mourning Ceremonies in the Forrest River Tribes, North-West Australia. *By P. M. Kaberry. Oceania, VI, 1935, 33-47.*

A discussion of the attitude towards death and its causes precedes the description of the mourning customs of these people. Tree burial is practised, and the widow and other close relatives must undergo severe restrictions. The ceremonies themselves, of a complex, colourful and deeply emotional character, are the means whereby the natives pay due reverence to the dead and propitiate the supernatural. Again, they serve to strengthen kinship and tribal bonds, and express the strong cohesion of the local group. E.B.

Myths of the Wikmunkan and Wiknatara Tribes. Bonefish and Bullroarer Totems. *By Ursula McConnel. Oceania, VI, 1935, 66-93.*

Each of these myths is a recital of the original creative activities of the totemic clan ancestor and hero-god, and of the inauguration of the ritual which forms a precedent for present day practice. Attention is drawn to the close link between myth and ritual. The real inner meaning of the myth is known only to a few men of one clan who possess mystic qualities which enable them to carry on the ritual for their fellows. A version of the myth and ritual of the totems is given in the native dialect, together with translations and photographs illustrative of the ceremonies. E.B.

Material Representatives of Tongan and Samoan Gods. *By Te Rangi Hiroa. Journ. Polyn. Soc., XLIV*, 1935, 48-53, 85-96, 153-162.

The animate and inanimate representatives of the gods of Samoa, Tonga and Central Polynesia are treated in this article, which goes beyond its titular matter and gives an excellent insight into Polynesian religion in general. E.B.

Anthropology and Native Administration in New Guinea. *By William C. Groves. Oceania, VI*, 1935, 94-104.

The problem of the reconciliation of natives to the changes which must inevitably take place as a result of European contact is the chief concern of applied anthropology. The only way to gain a thorough understanding of the maladjustment that obtains in certain areas, and to suggest a remedy for it, is for officers trained in the principles of anthropology to live amongst the natives, gain their confidence and endeavour to help them to adjust themselves to the new conditions. It is suggested that a special branch of the Department of Native Affairs be created to assume this work; the course of training which should be undertaken by its cadets is outlined. In performing his rôle as mediator and guide, each officer must be disassociated from all magisterial duties, and become known as an advocate of the people rather than a "government" man. In this way it is believed the native will feel that his welfare and future prosperity are in truth the concern of the white man, and will become reconciled to his new mode of life. E.B.

The Social Significance of Amfat among the Tanga of New Ireland. *By F. L. S. Bell, Jour. Polyn. Soc., XLIV*, 1935, 97-111.

Amfat is the shell ring used by the natives of Tanga as a medium of exchange. To apply the term "money" to it is too narrow, for it figures not only in trading transactions and as payment for services rendered, but also in the customary exchange of gifts that occurs between a man and certain of his relatives throughout his lifetime. On account of the sentiments associated with *amfat*, emphasis must be placed on its social rather than its economic significance. Again, the manufacture of *amfat* is the privilege of a few specialists, and the technique finds its origin in a myth which raises it above a mere mercenary operation. The technique, a lengthy and painstaking process, is well illustrated by photographs. E.B.

CORRESPONDENCE, NOTES AND NEWS

Aboriginal Place Names.

SIR,—When I met Albert Lobban, a full-blooded aboriginal, at Prospect, on March 21, 1934, he gave me the undermentioned place names and their meanings. Some of them have been previously published, but in some cases I have found that the aboriginal name had been corrupted. Where that has happened the altered or present-day name appears in parentheses.

Tinonee	A shark.
Tareebit (Taree)	Rough-leaved fig tree.
Kimbri (Kimbriki)	A sea-weed.
Kroki	A bulrout.
Koopin (Koopernook)	A sleepy lizard.
Womboin (Comboyne)	A kangaroo.
Coopilcurripa (Cooplacurripa)	Coopil, a mosquito; Curripa, posterior. This refers to a man having been bitten by a mosquito.
Kurrikaback (Curricabark)	A big open valley.
Kopahn (Cobark)	A sally wattle.
Kimyang (Coneac)	A small red insect.
Pikundabahni (Pignabarny)	A platypus.

All the places referred to are on the watershed of the Manning River.

West Maitland. W. J. ENRIGHT.

Dr. Raymond Firth.

Dr. Raymond Firth has recently been appointed Honorary Secretary of the Royal Anthropological Institute of Great Britain and Ireland. The Institute is regarded as the foremost of its kind in the English-speaking world, and the post of Honorary Secretary has always been held by an anthropologist of repute. Dr. Firth, who is at present lecturing at the University of London, was at one time in charge of the Department of Anthropology in the University of Sydney, and previous to that he carried out some intensive field research under the auspices of the Australian National Research Council, on the island of Tikopia. His book on the "Primitive Economics of the New Zealand Maori" is now regarded as a model treatise on the subject.

Library Notes.

The attention of members is drawn to the fact that the undermentioned works are available for issue from the Library of the Society. In addition to those mentioned, the library also contains periodicals and pamphlets written in French, German, Czecho-Slovakian and Spanish.

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Moodie, Roy L. Studies in Paleodontology. The Teeth of the Piros. Reprint from Pacific Dental Gazette, Dec., 1930.

W. J. Enright, Our New President.

Walter John Enright, our President for 1935-36, is Australian born and comes of an old pioneering family of West Maitland.

Graduating at Sydney University, he gained his B.A. degree, and entered the legal profession, practising as a solicitor at West Maitland.

Influences in his early outdoor life—the broad open spaces and the pioneering life—have given him the setting to his character, width of perspective to his vision, a sureness of purpose, alertness of mind, a grasp of detail and a soundness of judgment, which are all marks of the constructive thinker and creative personality.

His sense of public duty is manifested in the fact that he has served many years as a Councillor, and has also occupied the Mayoral Chair at West Maitland and the Presidential Chair of Maitland Hospital.

What might have been regarded as a mere dilettantish interest was aroused by the late R. H. Mathews, in collaboration with whom he published his first paper on anthropology, and later realized more deeply the value of his guidance.

An authority upon the languages, weapons and initiation ceremonies of the aborigines of the Port Stephens districts, Mr. Enright has also carried out extensive field work and research upon the rock carvings in the Wollombi district. He has contributed papers to the Royal Society of N.S.W., the Linnean Society of N.S.W., the Australian and New Zealand Association for the Advancement of Science, the British A.A.S., and the Pan-Pacific Congress.

Mr. Enright has a large range of interests and a vast amount of accurate information, and the weight of his arguments is convincing. He pursues his object with unswerving tenacity until attained, giving those who have been fortunate to be associated with him in field work and research that encouragement meriting reward.

In Mr. Enright this Society has a President with those rare qualities of leadership that will make it forge ahead.

R. H. GODDARD.

The Late Mr. J. S. Falkinder.

The late Mr. J. S. Falkinder, who died in Tasmania on May 28 of this year, was a member of the Society from 1930 to 1935. He was introduced to the study of stone implements by the late W. W. Thorpe, of the Australian Museum, and though an invalid, he enthusiastically took up the work, and at the time of his death he had amassed a comprehensive collection of the stone implements of Tasmania. He very kindly presented an exhibit set of implements from the east coast of Tasmania to the Australian Museum. Mr. Falkinder was instrumental in securing a number of new members for the Society, the advancement of which he keenly supported. He contributed an interesting series of articles to MANKIND, Vol. I, Nos. 1-4, on the extinct Tasmanians. His death is a loss not only to the Society, but to those interested in the lithic culture of the aborigines of Australia and Tasmania.

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